

THE  
EXPOSITOR  
ID • H O M I L E T I C • R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS





## C O N T E N T S

But we See Jesus <i>Aaron N. Meckel</i>	257
God The Father <i>C. Irving Benson</i>	259
Living In The Affirmative <i>Marshall R. Reed</i>	260
Magazines Overseas <i>William A. Plissner</i>	254
Pilchards Into Jewels <i>J. Clifford Mitchell</i>	261
Looking Down <i>Edith M. Scarboro</i>	261
Human Relations	262
Blind Woman Sees Light	262
Church Methods	263
Cradle of Science	
Merged Churches	
Mortgage Burning	
New Year, 1958	
Motion Picture Projectors	
Religious Films	
'The Naked God'	
Communion Meditation	
Gratitude	
Church Fund Raising	
Sermons	267
God and This World <i>William Barclay</i>	
Forsaking The Right Way <i>W. P. Hares</i>	
Light To End Darkness <i>Vincent Ross</i>	
Sputnik and Peace <i>Ensworth Reisner</i>	
Communion Meditation <i>W. Franklin Harkey</i>	
Book Reviews	276

# The EXPOSITOR

## and HOMILETIC REVIEW

*A Journal of Practical Church Methods*

### FIGHT COMMUNIST PROPAGANDA; SEND MAGAZINES OVERSEAS

Here's a new way to combat Communist propaganda, suggested by International News Service, Seoul, Korea, Nov. 29, "to send your used magazines to a family in a foreign country."

Here is a project that should interest every Sunday School group, and probably every individual member of any and every Sunday School in this great land of ours. This is a TWO WAY project, because the contacts developed between individuals, as a result of such effort, would prove a blessing in many ways to both groups.

A couple of Americans from Washington, D. C., thought up the idea, and now they have more requests from overseas than magazines to fill them.

William A. Plissner of 2130 N. St., NW, Washington, D. C., interviewed during a trip to Korea, explained that the project started a few years ago when his father was traveling through Western Europe on a railway coach. He noticed a young German girl eyeing the magazine he had tucked under his arm.

"Here," Mr. Plissner said. "Take a look at it." She did, and was so enthralled, he decided to mail her all his American magazines as he finished reading them.

When he returned to the U.S., Mr. Plissner wrote 20 foreign newspaper editors and offered to put their readers in touch with Americans who wanted to pass on their magazines.

The response was tremendous. In the first two weeks 8000 airmail requests-flooded the Plissners.

The younger Plissner urged anyone who wants to help in his very small, -- but ef-

(See page 261, 2nd Column)

An international magazine of parish administration, methods of church work, practical theology, applied religion and all phases of minister's work.

Published each month by the F. M. Barton Co., Pub., Inc., Caxton Building, Cleveland, Ohio

Subscription Rate: Domestic, \$3.00 a year. Foreign, \$3.50 a year. Single copies, 35c. Back copies, 45c. Bound volumes, \$3.50. Subscriptions are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of the subscribers. Manuscripts must be typed. No manuscript returned unless accompanied by full return postage and addressed to The Expositor, East Aurora, N. Y.

Copyright, 1946. Entered as second-class matter at the Post Office at Cleveland, Ohio.  
Additional entry at East Aurora, N. Y.

THE F. M. BARTON COMPANY, PUBLISHERS, INC.

Subscription Dept.  
The Expositor  
East Aurora, N. Y.

W. S. Ramsey  
Caxton Bldg.  
Cleveland, Ohio



## THIS HAPPY BREED

Keeping our friendships in repair is worth far more than the price. Friends of the Fund find their attachment increasing as the years pass. Those longest in this Family are loudest in its praises.

Good reasons can be found for each acclaim. Above all, the Fund's habit of sharing its prosperity makes friends and attracts the clergy so that "This Happy Breed" of ministers grows in size and satisfaction daily.

## PRESBYTERIAN MINISTERS' FUND

Rittenhouse Square, Philadelphia 3, Pa.

Alexander Mackie, President

717

Two Hundred Forty Years

1957

## PEWS, PULPIT AND CHANCEL FURNITURE

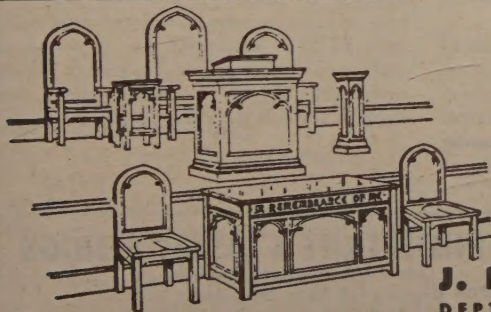
OF *Distinction*

COMMUNION-TABLES  
PULPITS • CHAIRS  
ALTARS • LECTERNS  
BAPTISMAL FONTS

Gothic, Romanesque, Colonial,  
and Early American designs to  
harmonize with every edifice.

Send for illustrated Catalog  
Furniture for America's Churches  
Since 1897

**J. P. REDINGTON & CO.**  
DEPT. 44 • SCRANTON 2, PENNA.



"To accuse others for your own misfortunes is a sign of lack of education; to accuse yourself shows that your education has begun; to accuse neither yourself, nor others shows that your education is complete." --Epictetus

"What! Giving again?" I asked in Dismay,  
"And must I keep giving and giving away?"  
"Oh, no," said the angel looking me through,  
"Just keep giving till the Master stops giving to you."





## Will you have insurance at the time you need it?

FEW MINISTERS can afford the financial burden of a serious accident. The extra expense of hospital and doctor bills can seriously disrupt a minister's budget.

The Ministers Life and Casualty Union's "Criterion" policy is a *budget plan* designed for just such emergencies. Because you are a "preferred risk," Ministers Life is able to offer you its Criterion accident policy at an amazingly low price.

Think of the satisfaction and comfort of knowing that you will have help with your doctor and hospital bills through an insurance policy that costs you but \$3 a quarter or \$12 a year, providing you are under

60 years of age! (It's \$4 a quarter or \$16 a year if you apply between ages 60 and 65.) Ministers Life invites you to *compare* its Criterion plan with any accident insurance policy you now have or may be considering.

Assuming that you have a satisfactory health record, you can cover the first two months of this fine, low-cost protection just as soon as your completed application with \$1.00 is approved. Or, if you desire additional information describing benefits under the MLCU Criterion policy, send coupon for full details. No obligation.



### THE MINISTERS LIFE & CASUALTY UNION

Legal Reserve—Non Assessable

10529 Ministers Life Bldg., Minneapolis 16, Minn.

In Canada: 30 Bloor Street W., Toronto 5, Ontario

Please send me "Criterion" policy details and application blank.

Name

Address

Date of Birth  Denomination



# "BUT WE SEE

AARON N. MECKEL

MY golf partner put down his clubs long enough the other day to say, "Why are we Americans so hot and bothered about what the Soviets are doing? Suppose it is 'Sput-nik' and 'Mutt-nik', so what?"

My friend did not mean that we should be indifferent to the course of world events. What he meant was this: Has the Kremlin thrown us off our guard? and into a paroxysm of fear? Are we losing sight of the spiritual grandeurs of our own heritage?

After all, this is not the first time the pretensions of Caesar have been abroad in the world. The century in which Christianity was born, was, to all intents, one of blood, steel, and iron--a world in the relentless grip of the demonic. And there were those who looked on fearfully.

But there were those others who looked on with eyes that faith had opened. What those first Christians saw is fortunately recorded for us in the second chapter of the Letter to the Hebrews of the New Testament. Indeed, they saw One who had been put to death on a Cross, the symbol of shame and weakness, but who is now crowned with glory and honor, seated at God's right hand. In the sinister and topsy-turvy era they--had one sure center of stability. In their own words: "But we see Jesus, made a little lower than the angels for the suffering of death, (now) crowned with glory and honor--" (Hebrews 2:9). This suffering and exalted Jesus became the focal center of their hope. *THEY SAW EVERYTHING IN HIM*. All creation was reborn in Him. In the words of Robert Browning:

"That One Face, far from vanish, rather grows,

Or decomposes but to recompose,

Becomes my universe that feels and ---- knows."

Had those first Christians been living in our time, I believe they would have said, "Get your faith into focus! Lift your gaze up to Him! Look at 'Sputnik' and 'Mutt-nik'--but above all--look at Jesus!"

In practical terms, what is the meaning of all this for those of us who, frankly, have lost hope? Much, I believe, in every way.

Hebrews 2:9

# JESUS"

1. Provided my gaze rests on Him, this suffering but triumphant Christ *becomes the center of my universe of moral values*. He is my spiritual criterion, my moral lode star. In the midst of the moral miasma about me, I look up and *SEE JESUS!*

I need hardly tell you how much we need Him *TODAY*. Much of our modern ethics are spiritually off center. We have lost sight of the absolutes, if indeed we still believe there are such. Our most cherished values are in flux. Whirl is king, having driven out Zeus! Our youth are asking, Who will show us any good. False gods crowd our modern pantheon, even as they did in that early Graeco-Roman world out of which our text comes, Venus, Bacchus, Mars, Apollo, are abroad in human society. It is almost axiomatic that when people no longer accept the revelation of God in Jesus Christ they fashion gods after their own image. That was the idolatry of ancient Israel--and it is ours.

Not so, however, for the Christian, the man whose eyes God has opened. Above ethical and secular confusion he sees his Lord. He walks by a light not his own. He has a Guide along the way. In our beautiful hymn, Jesus, Saviour, Pilot Me, we sing out our faith. (Quote stanza, or lines).

And He does PILOT us!

An old music master, so the story goes, had trouble keeping his students on key. Occasionally he would strike the tuning fork he kept close at hand, and exclaim, "A is A. Now let's get back to A."

One of our lads in the armed forces wrote home, "When my values are in danger of slipping, I think of Jesus, and He brings me through."

That same resource is open to us all. In a human society where many of our values are in eclipse we can lift our gaze and say, "But we SEE JESUS."

2. Again, I find myself "looking unto Jesus" in the attempt to grasp the *meaning of history*. I see Him in the clash of men, nations, civilizations. Actually, history makes no sense of meaning apart from Him. The little schoolboy was closer to the truth than he meant to be when he wrote in an examination paper: "The Armistice was signed on the 11th of November, 1918, and since



then every year there have been two minutes of peace!" To the outward eye history, at best, is a "tale told by an idiot, full of sound and fury, signifying nothing."

But he who will look with faith-anointed eyes sees something else. In Christ he sees the coming into being of a new and redeemed humanity. In a very real sense history, seen through Christian eyes, is seen as the ACTION of Almighty God.

Those first Christians looked upon that chaotic, careening world of their day and held steady. All things were not yet subject to God's control--but they saw Jesus. This Christ is the One in whom the Kingdom of God is personalized, and among them. He is the guarantee that God's ultimate victory shall be won, and His reign established on earth. To use a military figure, in Jesus Christ and the mighty events which cluster about Him, *God reveals His line of March. Beyond Caesar there is Jesus.* Above events there looms *THE EVENT!* Be sure of your center and you will not fear the margin.

That, in substance, is what a great Christian scholar like Prof. John Baillie is saying in his book "The Belief in Progress," The future belongs to Christianity! There is no place for hope in pagan thought, for *THERE* history is cyclic and treadmill. It rises and falls with your Gibbons and Spenglers.

But in Jesus Christ the movement of events becomes rectilinear. In Him history really "gets going!" There is an eternal purpose which God purposes in His Son (Eph. 3:11). The N. T. celebrates a victory already won, and speak of a Christ who *already* reigns as Lord. (Baillie, P-206,207).

The recent visit of Queen Elizabeth brought renewed hope and inspiration to many persons in the United States and Canada. The British empire might be in process of dissolution. The fate of Western civilization might be hanging in the balance. But here was Elizabeth, a simple, smiling-girl who spoke quietly but confidently of her faith in God and of her hope for the future. We "saw" Elizabeth!

Bishop Gerald Kennedy reminds us of the comment of Winston Churchill on a speech of Hitler's. In his speech Hitler wonders why so few applaud his triumphs. Look at the victories he has won, the countries he has invaded, the thousands, if not millions, he has taken captive or murdered, the booty he has gathered. How, in the face of all this, can the Allies be so hopeful? Churchill undertakes to reply to this query of history's leading Madman in one blistering sentence: "He sees with chagrin and amaze-

ment that our defeats are but stepping-stones to victory, and that his victories are only the stepping-stones to ruin." (The Christian and His America, Gerald Kennedy, p-29). So that is it!

Events, as we see them now, assume a rather somber aspect. But in the midst of darkness we see One like unto the Son of Man. Although we see not yet all things subject to Him, nevertheless we DO see Jesus.

3. Yet again I see Him in the effort to grasp the *MEANING OF GOD FOR MY LIFE*, and for the lives of my fellowmen. What we see in Jesus, Dr. J. B. Phillips assures us, is "the focused God" of time and space. And this is the incredible Good News, that the same Jesus who walked the country lanes of ancient Judea and Galilee is alive and active in the world today.

What I see then, as I look at Him, is not only Jesus Christ, the center of my universe of moral values, and the inner meaning and significance of human history; but the One by whom faith lays hold on God the Father. What a Christ, indeed!

More theological speculation *about* Him can be very misty. We cannot argue, or read or even reason our way to certainty. When, after a lecture on the existence of God, a professor asked his students if his meaning were clear, one of them replied, "Yes, Professor, as clear as mud!"

Our spiritual forbears had Stoicism, Gnosticism, Sophism, Epicureanism, among other isms, to contend with. In our day we have Neo-Orthodox-ism, Existentialism (which many talk about but few understand!), Pragmatism, to mention but a few. Ours is an "ismic" era!

But this authentic voice out of the Christian past insists that we can *LIFT* our gaze and see, through the mists, the outline of a Face. That this Face has the love and smile of the Father upon it. That we in our time can give the knowledge of God to others because we have seen it writ large, on the Face of Christ (11 Cor.4:6). "*BUT WE SEE JESUS.*"

Someone asked Ralph Waldo Emerson to explain Christianity. He replied that that such an explanation was impossible but that he could point his inquirer to a living embodiment of Christianity, Phillips Brooks.

Dr. Alexander Maclaren once had a famous skeptic in his congregation who promised to join his church if he could convince him of the existence of God. The learned preacher gave a series of messages designed to convince this man. At the end of the series this former skeptic, now a believer, expressed his desire to

(See Page 262)



# GOD THE FATHER

C. IRVING BENSON

WHAT is God like? - a law - an energy - a generator? Is God a force or a father?

There was a time, I suppose, in our lives when we should have thought it a strange question - Is God a person? Why, we should have answered, what else can God be than a person? And there would have leapt to our vision a great, venerable, bearded figure such as we had seen in mediaeval paintings.

But as the years passed over us, these childish visions lost their brightness and we thought more of the word of Jesus: "God is spirit."

Yet Jesus taught us to pray "Our Father" and that surely means belief in God as a Person.

Though we all know in a vague way what we mean by personality, we should find it very difficult to define. But in practice, we know, partly at least, what we mean. We mean a being who can think, and choose and will and love.

Personality is the most unlimited reality with which we deal. Think of memory by which we relive our childhood and replay our games and see again the old familiar faces and re-hear the words of lips long silent. Nothing in all the universe can remember except persons.

Consider imagination, by which sitting by our fireside we can project ourselves around the world--walk the streets of Florence, or the lanes of Devon, or see the tiny fingers of dawn touch the white majesty of the Jungfrau. Nothing in the universe can do that except persons.

Think of love, by which we live not so much where our bodies are as where our beloved is. Love extends the individual life until it is independent of geography. Nothing can so expand itself in love save persons.

We use the word "personality" to express the Divine nature, because it is the best word we have to express something without which God would be less than man. Nevertheless, in using the word, we know

that it is utterly inadequate to express our meaning.

We say that God is personal, because we feel that everything which is of value in our conception of personality must be carried to a higher stage of development in the nature of the Eternal.

Belief in a personal God does not mean that the Creator is a greatly magnified human being. He is personality to perfection.

The Christian faith asserts that when a man thus thinks of God in terms of the best he knows he is on the *WAY TO TRUTH!*

One of the red letter days in the forward march of man was when a shepherd lad on the Bethlehem hills exclaimed: "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Here was a man who found that there was pity in the Architect of the universe.

Jesus spoke of "Your Father and My Father" and He looked out on this world as the Father's house in which He was ceaselessly at work, clothing the lilies of the field, making the grass to grow, the sun to shine and the rain to fall, and caring for sparrows.

The word "Father" brings before us His personal relation to us. He is the Father who cares for us and to whom we make our wants and wishes known.

With God every man counts for one, and nobody counts for more than one. This does not mean that we are all equal but that we are all equally valuable in God's sight.

You remember how Jesus, at the very last, hanging in excruciating pain on the Cross outside the Jerusalem wall, still called God "Father." "Father, into Thy hands I commend my spirit."

And if He who saw furthest and clearest into the heart of Reality could say that, we may trust our lives to Him and the lives of those we love.

---

## EXPERIENCE

Learn from the mistakes of others. You cannot live long enough to make them all yourself. --Vanlee.

---

Progress is not made by lying awake at night, but in keeping awake in the daytime



# LIVING

## IN THE AFFIRMATIVE

BISHOP MARSHALL R. REED

**A**N interpreter of modern American history has placed Grover Cleveland among the three greatest presidents of his era. Having put him there he explains that his greatness consisted chiefly in his courage of negation. His record was one of being *AGAINST* rather than *FOR* something. During his first term he vetoed more bills than had all the presidents before him put together. He was against silver coinage, against the strikers in the railroad strike, and against Great Britain in the Venezuela dispute. As we read about his career, we wish this towering figure of a man might occasionally have grabbed the ball and gone for a touchdown.

This analysis of Grover Cleveland reminds us that too often in the business of living, we may be tempted to live negatively. It may be the spirit of the time that invites a negative attitude, it may be that a series of personal reverses has made us embittered, or it may be we are just made so that it is easy to be against something. It must be granted that there are occasions, when it is nobler to say no with conviction than to say yes with compromise. To resist evil is a Christian virtue but the highest motive for living is not negation but affirmation.

We begin with the assumption that we want to know how to live so that when we come to the end of life's endeavor we can say honestly that we have lived. We have come through a period when the affirmation of one's faith has often been considered mid-victorian and obsolete. We have had a field day for the pessimists when death and destruction, hatred and suspicion, have been common words. We have fed our souls on a diet of literature which has lifted up the modern temper of cynicism and gloated over the break-down of certainty. It is reported that the poet Heine once stood with a friend at the Cathedral of Amiens who asked why we do not build such structures now. The poet replied that those who had built it had convictions while we have only opinions and

more than opinions are required to build a cathedral. Great beliefs are also essential to great living.

We live in the affirmative when we live by our faith and not by our doubts. To doubt temporarily may not be wrong. Those who have never raised any questions about the goodness of God either have not known life or considered the character of God. Like Tennyson we have observed that there is often more faith in honest doubt than formal creeds. Faith in a religious sense means our faith in God which is not an unthinking submission to authority but an intelligent freedom of the human spirit. Dictatorships depend upon fear and force but democracies depend upon faith both in God and man. When we affirm our faith in God we sense an up-surge of new life.

We live in the affirmative when we live by love and not by hate. Hate is negative and when we hate we harm ourselves more than we can possibly harm the object of our hatred. How long will it be before we poor human beings realize the folly of hatred? A high ranking Army officer visited our city a few years ago and urged our citizens to hate. He did not know what he had asked. Does anyone believe we can cure madness of a disordered world by more hatred? Hatred does not cast off hatred. It is written into the character of life that only love can cast it out.

We live in the affirmative when we live by a well considered purpose and not by surrender to our physical environment. Some have surrendered to adverse circumstances and have been overwhelmed by a feeling of futility. The issue must not be made too simple for there are real difficulties that must be recognized, but when anyone stands up to declare his faith in God and his purpose to make life a glorious adventure, he is well on the way to spiritual achievement. Dr. A. J. Cronin has said that life has dinned into his unwilling ears that he should believe in God and when he does life is no longer a meaningless adventure but a purposeful experience related to the *ETERNAL PURPOSE*.

---

*The Michigan Christian Advocate, and reprinted in the Alabama Christian Advocate*



# Editorial Comment

## PILCHARDS TURNED INTO JEWELS

**L**IVE quite near the place in Cornwall where pilchards are unloaded from fishing vessels, so when I heard of this announcement that pilchards would be turned into jewels, I was interested. A pilchard is not a very large fish, but it looks like being very valuable. A jewel is not very big, but it is, in some cases, worth a lot of money. You can never judge the value of a thing by its size.

The idea is to extract pearl essence from the scales of pilchards. From this essence, which is a kind of pigment, artificial jewelry, high-class paint and plastics can be made. A hundred pilchards would provide 4-ounces of scales. Pilchards turned into jewels! It sounds very exciting.

The story of the way men change things that appear almost useless into things that are very valuable is a very wonderful story indeed. Locusts have always been regarded as the enemy of mankind, but today they are being turned into service in several parts of Africa. In North Africa the French are using them to make soap, and in East Africa the British settlers are grinding them to powder and mixing them with maize meal to make cattle food. None of us would like to meet snakes. They are dangerous things. Do you know that today snake venom is widely used as a valuable drug? These are illustrations of how things that were once looked upon as enemies are being pressed into service for our good. Man has taken hold of these things and so changed them that they have become valuable.

But there is something more wonderful in the work which God can do in a human life, making a life that is ugly in words and deeds, beautiful in aim and purpose. Read the story of Zacchaeus and you will learn how the love and friendship of Jesus changed an evil man into the jewel of goodness. "If I have taken things wrongly from people, I will give back four times as much!" That a wonderful change! The love and friendship of Jesus wrought this change.

TEXT: Luke 19:8. "I restore him fourfold."

J. CLIFFORD MITCHELL

ENZANCE, THE EXPOSITORY TIMES

e Expositor

## LOOKING DOWN

**L**OOKING down on the hustling city that day from high up on the fourteenth floor, I found I couldn't even tell whether my husband was looking up and waving as he'd said he would.

Man looked dreadfully small, to be sure—merely a speck in the shadow of prominent buildings. No wonder the Psalmist had once marvelled, "What is man that Thou art mindful of him?"

Man's Creator is mindful of him. His all-seeing eye looks down on us perpetually. He knows and recognizes each of us. Ever since the day He created man in His own image, the eyes of the Lord have "run to and fro throughout the whole earth."

What a shame that as He looks upon man, His highest creation, He should see him on the whole looking more outward than upward; see him concentrating more time and effort on things earthly than things heavenly; see him building structures and cities with seemingly firmer foundations than those he has found for his soul!

No doubt our Creator is grieved at what He sees. Nevertheless, He continues to see. And as He sees, He searches. He searches, searches, among other things for the MAN WHO IS LOOKING UP!

I don't mean looking at the plane or satellite that roams the sky, but looking up with the eyes of faith. Salvation is no farther away than the upward look—your upward look! Have YOU LOOKED UP? You can, you know. If you haven't, right now turn away from all the man-made foundations and productions and what-have-you of the world, however large they may look to your material vision. Then look up with faith to the One who is looking down, the One on whom you can build a rewarding life that will continue throughout eternity.

--EDITH M. SCARBORO,  
War Cry, Sept. 21, 1957

Fight Communism (From page 254)

fective--- crusade to write him in Washington, D. C. He said he will send an address of a family overseas that would like to receive American magazines.



## MORE WORK IN HUMAN RELATIONS URGED

Work to promote human relations "can go only as far as the community wants it to go," Victor Einach, regional director of the State Commission Against Discrimination, New York State, said Nov. 16, in Buffalo, New York, State Teachers College.

Speaking at the closing session of the 6th annual Conference on Community Living, Mr. Einach said that the conference symbolizes an "education-centered community."

"We who work in community relations are aware of the progress that has been made in the last ten years---yet we are just as aware that we cannot afford to coast. If we rest, we rust," he said.

Social Sciences have made real progress in labor-management relations, discovering new ways to help the two groups work together, a human-relations specialist had said earlier.

Author-economist Stuart Chase said a study made in 30 companies where labor-management relations are unusually good indicated four main findings:

1. "Management recognizes today that unions are here to stay. The thing to do is to turn the unions into an asset for the company.

2. "Union leaders are responsible to the rank and file of their memberships and it is dangerous to make 'deals' with any union leaders.

3. "Unions today recognize that their companies must make a profit and that they must help them make a profit or eventually employes will be out on the street.

4. "Good two-way communication between the rank-and-file worker and top management existed in all 30 companies studied."

"The study of the science of man," was described by Mr. Chase as "one of the great fields challenging young men and women today, and that social-science studies on a broad, world-wide scale, can help get rid of war for which most modern governments seem to be organized."

"If we can get rid of war, we can reduce government expenditures by about 75%," he concluded. *--Supplied by a subscriber, in the hope that it will aid ministers over the land to understand some of Labor-Management problems, and the results to be obtained.*

## BLIND WOMAN SEES FLASHES OF LIGHT WITH 'BRAIN RADAR'

A woman who has been blind for 18-years has been able to see light flashes by use of a crude "radar" set connected to wires in her brain, according to a Nov. 21, re-

port by AP, Newark, N. J., and her doctor predicted that, with adequate funds, medical science could refine the apparatus so that within five years almost all blind people could see by means of electrical stimulus of the vision centers.

"The device would be something like a radarscope or television set," said Dr. John C. Button, A South Orange neurologist.

His patient was Miss Betty Corstorphine, 35, blind for 18 years because of the pressure of an inoperable, benign tumor on her optic nerve.

She volunteered for the tests, which were begun Oct. 28 in Cedars of Lebanon Hospital in Los Angeles.

"Oh, I can see the light," she said when wires from her brain were hooked up to a photo-electric cell. "I saw flashes, at one time a bright flash like an electric light bulb, and at another time a grayness as though a light had just gone out."

Dr. Button said the test showed the brain cells did not atrophy like unused muscle cells but could be stimulated.

The test "opens the door to the possibilities of electronic vision," said Dr. Button, and added, "Eventually, I'm sure we'll get real sight."

Dr. Button, who is also an osteopath, conducted the experiment with Dr. Tracy Putnam, former professor of neurosurgery in Harvard University and now chief of neurosurgery in Cedars of Lebanon Hospital.

*-- Exchange*

## We See JESUS (From Page 258)

make a personal confession of faith and unite with the church. The sermons, he admitted, had been very helpful. But what had convinced him, above everything else, was the Light of Christ reflected on the face of a little invalid woman he had assisted from the church on a previous Sunday. She had looked at his troubled countenance and then witnessed to him out of her own abounding and radiant faith in God. That Sunday afternoon he had knelt down at his bedside, and given his heart--and mind--to Jesus Christ.

Jesus Christ, the touchstone of my world of values, standing at the crossroads of history, but ABOVE ALL ELSE, the commanding reality of my own soul. That way lies certainty! Only so does He become "my Universe that feels and knows."

Are YOU confused and upset in your thinking? Is your world out of joint? Then get your eyes on Him, until you see what those God-empowered men and women of yesterday saw. And then go out and shout it to every one you meet: "But we see Jesus--crowned with glory and honor."



# THE CHURCH AT WORK



**CRADLE OF SCIENCE SHOULD BE IN THE HOME, IGY Chairman Says**

The USA faces a dual problem in developing scientists -- "not only must we teach the youngsters, but we must teach the parents as well," according to Dr. Joseph Kaplan, as reported from Baltimore, Maryland, on November 21, 1957.

"We cannot expect our youngsters to develop a love for science unless they are exposed to some of it at home," said Dr. Kaplan, chairman of the U.S. Committee -- for the International Geophysical year.

A large crop of scientists cannot be expected from the present generation of college graduates because their parents gave them no appreciation of science as children, said Dr. Kaplan.

He held out more hope for the next generation -- today's youngsters who are being exposed to Sputniks, scientific toys and daily contact with science, and continued Dr. Kaplan, "We must not hold out just practical rewards to our young scientists," but they must be "taught the rewards of accomplishment and achievement which comes from basic research."

"A good scientist, graduating today with a Ph. D., is grabbed up by industry as soon as he gets his degree," said the speaker.

"He is offered perhaps twice the salary that his professor is earning," Dr. Kaplan added, "but the five or six-year-dreaming period," which he and scientists of his age enjoyed, "is gone."

"We don't give them a chance to use their own brains. They are using their professor's brains."

"By offering big jobs to young scientists before they have a chance to think -- and do some research on their own," Dr. Kaplan said, "we are cutting our throats, their throats and the nation's throat."

Let any of us feed for a month on the promises of God, and we will not talk about our poverty, our worries, and how depressed we are over the troubles of daily living.

**MERGED CHURCHES TO HAVE NEW LIFE, Moderator Says**

The moderator of the 99th General Assembly of the United Presbyterian Church of North America predicted Monday evening, Nov. 18, 1957, "that the national merger of the two denominations will instill new life into both the United Presbyterian Church, and Presbyterian Church in the U. S. A."

Dr. Robert N. Montgomery said the merger of the two groups will make the combined new denomination, with a total membership of about 3,000,000 -- one of the nation's largest and most influential Protestant bodies. Dr. Montgomery spoke to some 250 persons at the annual moderator's dinner in South Park United Presbyterian Church.

The moderator, spiritual leader of 833 churches with a membership of about 300,000 persons, emphasized that the merger with the larger body comes during the centennial year of the U. P. Church.

The speaker emphasized that ten attempts at merging the church with other bodies failed during the first 50 years of the church's life, and several more failed since. He added, that although the vote for merger with the larger body was "far from unanimous... we can now make the act of union unanimous if we choose to do so." He said divisions within the church are indications of "human shortcomings," rather than the will of God.

**MORTGAGE BURNING IS NOT END OF PATH, CHURCH IS TOLD**

A "burning thankfulness" on the part of a few people is needed to organize a church and undertake to build a building, the Rev. John W. Poorman, executive Secretary of the Buffalo, N. Y., Baptist Asso., said Sunday Nov. 24, 1957, in Evangelical Baptist Church.

The service to burn the mortgage on the building completed in 1951, at a cost of \$45,000, the final installment of \$1500 on the debt, paid last month, was the occasion observed. Rev. Poorman said, "The Burning of the mortgage is not the end, but one milestone along the way."



## NEW YEAR'S SERVICE

### Organ Recital

1. The Upward Look to God  
Call to Worship  
Response--The Doxology  
Prayer of Invocation  
Response--The Lord's Prayer  
Candle-Lighting, Candles representing God,  
Jesus Christ, The Holy Spirit

### 2. The Backward Look to the Past

Meditation  
Solo--"Faith of Our Fathers"  
Candle-Lighting, Candle of appreciation for  
the heritage of the past  
Meditation

### 3. The Near Look to the Present

Litany of Confession and Intercession  
Solo--"A New Year's Motto"  
Candle-Lighting, Candles representing the  
Present--our Church, its members and -  
Our missionaries

### 4. The Far Look to the Future

Poetical Meditation  
Candle-Lighting, Candle representing Light  
of Hope for the Future

### Prayer

Hymn--"Ring Out, Wild Bells"

### The Benediction

\* \* \* \* \*

## THE SETTING

On the altar or table in the front place a seven branch candle-holder. The center candle, representing God, should be larger than the others, and lit before the people gather. Subdued lights should be used, but attention of the people focused on the one central candle. Plan the service that the benediction is pronounced exactly at midnight.

## CANDLE-LIGHTING

Have the organist softly play "The Light of the World Is Jesus." We light two candles representing Jesus Christ and the Holy Spirit. The center candle already burning represents God who said, "Let there be light!" We kindle the light of communion with God, through Jesus Christ, by the aid of the Holy Spirit.

"In him was life; and the life was the--light of men. And the light shineth in darkness; and the darkness comprehended it not." That was the true light, which lighteneth every man who cometh into the world.

Jesus said "I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. While ye have the light, believe in the light, that ye shall become children of light. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

---

## Russet and Gold

The Year grows old.  
Russet and gold  
The leaves fall slowly  
As beads are told.  
One by one  
One by one,  
To their rest they go now their day is done.

The Year grows old.  
North winds cold  
In their icy mantle  
The hills enfold;  
Grasses are hid,  
Flowers are gone,  
Winter hides over the horizon.

The Year grows old.  
Ah, true, but hold!  
Treasure she stored for us  
Scarlet and gold!  
Mellowing grain  
Fills barn and bin,  
Open the gates, let Winter in!

—E. D. Osborne.

## NEWLY DESIGNED RCA MOTION PICTURE PROJECTORS

Two new 16mm sound motion picture projectors designed for greater efficiency and longer operating life have been placed on the market by the RCA, and the new projectors are believed to be the first of their type engineered for use with newly developed 1200-watt lamps, which produce appreciably more light on the screen than conventional 1000-watt lamps previously used.

The new projectors are said to incorporate numerous engineering and style advantages, which assure longer life and more efficient operation--

1. Built-in lubrication. Metal gears, cams, and other moving parts are specially lubricated at the factory to eliminate additional lubrication of the projector under normal use.

2. Increased light on screen. A newly designed blower rotor provides ample cooling of aperture plate to permit use of the powerful 1200-watt lamps without damage to film.

3. Long-life film-pressure guides. Designed into the new RCA instruments are nylon



sprocket shoes and synthetic sapphire film-pressure shoes, to last the life of the projector, to overcome need for replacement of expensive parts.

#### 4. Scuff-resistant casing.

The dual-case projector features a 12-inch speaker, housed in an acoustically designed carrying case; the single-case model has a speaker built into the instrument carrying case; both models can be plugged into sound and public address systems.

Contact your dealer for further information about this new projection equipment, or send self-addressed stamped envelope for information to The Expositor, Box 81, East Aurora, New York.

#### FILMS FOR GROUP USE IN SUNDAY SCHOOLS, FELLOWSHIP PROGRAMS, AND CHRISTIAN EDUCATION

Films produced by the Bible Institute of Los Angeles are widely used to bring the challenge of spiritual need of the world's peoples—to churches, missionary conferences and Christian schools, and are circulated throughout the USA, Canada, and overseas.

Address your requests to--The Bible Institute of Los Angeles, P.O.Box 9, Gardena, California.

#### 'THE NAKED GOD'

Howard Fast, a member of the communist party for 13-years, and winner of a Stalin Peace prize, is the author of a book to be published by Frederick Praeger, New York, entitled, "The Naked God--the Writer and the Communist Party," in which the author tells of his experiences "From the time I entered the party in 1943, until I left the party, I had always teetered on the edge of what I considered to be the breaking of faith in the supreme struggle of men of good will."

"When he left," he said, "he realized that he had awakened from a long and terrible night-mare." Fast said "that if the West succumbs to the madness of bellicosity and forces the issue, or even allows the issue to proceed to another war, then probably only the fanatical structure of the Communist Party will survive as a functioning organization capable of some sort of rule."

"But if the West is silent, he believes, the Russians may get rid of the 'CLIQUE OF MADMEN' running their country and 'turn their land into a garden of plenty'."

Those interested in studying this book should go to their own book dealer, or denominational book store for information.

"Learning is wealth to the poor, an honor to the rich, an aid to the young, and a support and comfort to the aged and lonely."

MY VISIT TO

## LEONARDO da VINCI'S LAST SUPPER

W. FRANKLIN HARKEY

#### A COMMUNION MEDITATION

TEXT: Mark 14:18. "And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me."

A VISIT to Milan, Italy, is not complete without seeing Leonardo da Vinci's great painting, The Last Supper. Milan is a great modern industrial center, located near the middle of the Lombard plain on the small river Olona. The city is built in a circle with narrow winding streets.

Though the city of Milan is a rich commercial center, it is mainly noted for two religious institutions, the great Cathedral of Milan and the monastery of Santa Maria della Grazie. It is on the wall of the latter that da Vinci painted his great masterpiece, the Last Supper. We do not always accept the portrayal of artists as authentic Scripture, but certainly no one can study "The Last Supper" without receiving some great lessons and inspiration.

#### Something About the Artist

Leonardo came to Milan in 1482 from his native Tuscany, at the age of thirty years. He was not a humble man, but believed in his genius. In fact, he has been quoted as saying he was expert as a constructor of instruments of war, engineer of fortifications, architect, hydraulic engineer, and sculptor in marble, bronze and clay, and painter with any other, whoever he may be. His work largely bore out the boasts he made. However, his bid to fame lies in his great delineation of the "Last Supper," copies of which have flooded the Christian world.

Recently artists have touched up the masterpiece on the wall of the refectory of Grazie which was fast disintegrating. The painting has had more reproductions

Third Presbyterian Church  
Washington, Pennsylvania



made of it and probably viewed by more people than any other in the world. The master painter was not an eight hour worker, but worked from dawn to dusk for two years in order to complete the work.

The painting of the Last Supper undoubtedly finds its bid to fame on the vivid portrayal of the characters. In the center is the Lord. The table has been set in a large upper room. The Apostles to the left of the Master are, Thomas, James the Greater and Philip, Matthew, Thaddeus, and Simon; on the right, are John and Peter, and Judas, Bartholomew, James the Lesser, and Andrew. The genius of the picture lies in the portrayal of character. It is significant that this masterpiece has survived for four hundred years.

"Is it I?"

The searching question at the Table of the Lord was, and is, "Is it I, Lord?" For more than 1,900 years the Supper has been at the heart of the Church. Christians have differed as to its meaning, but it remains at the heart of the Church. Wars, famines, pestilences, pagan influences, enemies have not destroyed the faith of the Church.

Now, more than ever Christians realize -- the importance of "Doing this in remembrance of Him." Aside from doctrinal differences, in unity believers sing,

"Here would I feed upon the bread of God,  
Here drink with Thee the royal wine of  
Heaven;

Here would I lay aside each earthly load,  
Here taste afresh the calm of sin for-  
given."

However dark the hour may be the promise of Christ is ours. He will be present at the Feast. We often quote, "It is better to walk with God in the dark than to walk alone in the light. By faith we sit at the Table where heavenly themes are discussed. Love holds full sway in the Upper Room. On the outside there may be hate and envy, pride and jealousy, but the realization of sins forgiven is ours at the Table. In that assurance we have the promise, 'If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.'"

#### The Abundant Supply for All

The ravages of time are fast disintegrating the great painting by da Vinci. Time and tide do not effect the eternal truths of the Master. The fellowship of the Lord's Table reaches to the uttermost parts of the world. There is an abundant supply of divine grace for all, regardless of race, color, or nationality. The Sacrament links the in-

dividual to God. And concurrent to that we are all "brethren" here. We can, therefore, sin:

"In Christ there is no East or West  
In Him no South or North  
But one great fellowship of love  
Throughout the whole wide earth."

HOME, FREEDOM, LIFE ITSELF,  
MAKE OUR YOUTH GLAD -- AND  
GRATEFUL

Youngsters in the 8th grade, school 19, Buffalo, New York, were asked by their teacher, Miss Theresa M. Dealy, to think seriously for a moment, and then write in a single sentence, WHY THEY ARE GRATEFUL!

"For a home with parents who care."

--Marilyn Concardi

"For education we get each day."

--Jacqueline Halliday

"For a free country where we can live without fear."

--Clarinda Saia

"For my ability to see, hear, talk, walk and think."

--Catherine McHugh

"For our freedom to worship as we please."

--Frank Tudini

"For living, each and every day."

--Brian Carroll, who recently lost his father

"For a country that gives us rights and privileges that are given in few other countries."

--Gerald Courser

--From a subscriber

---

## CHURCH FUND RAISING

Norman E. Nygaard, D. D.

Dr. Nygaard is a Presbyterian Minister who has contributed regularly to The Expositor

\*\*\*\*\*  
For information which will help you in considering or planning your Fund-Raising Campaign, fill in and mail the coupon below. No obligation.

---

Dr. Norman E. Nygaard

The Expositor, Box 81, East Aurora, N. Y.

Please send me information regarding  
your Church Fund Raising Campaigns

Name \_\_\_\_\_

Address \_\_\_\_\_

City or Town \_\_\_\_\_

Denomination \_\_\_\_\_ State \_\_\_\_\_

# S E R M O N S



## G O D

## AND THIS WORLD!

WILLIAM BARCLAY

TEXT: John 1:14 "The Word was made flesh,  
and dwelt among us."

THERE are certain facts in this world which we cannot understand, but of which we are none the less completely certain. To take a simple example. We may be unable to understand completely why a certain person loves us, or we may be unable to understand why a certain person has such an effect on us; but although we cannot understand it, we would never dream of doubting that love, and we know from unanswerable experience the impact that that person has upon our hearts and our lives. It is so with the *INCARNATION*. The Christian may not be able to understand or explain the Incarnation, but for all that he is completely certain that in Jesus of Nazareth God entered into this world and into the life of men. The mode of the Incarnation may be a dark mystery; the fact of the Incarnation is a blazing certainty.

John put it in his own way. He was writing in Ephesus, and he wished especially to catch the interest of the Greeks, and he put it in language which they could understand. The word *logos* in the Greek means both *word* and *reason*. The Greeks used it in a very special way. They were impressed by the fact that this is a sensible and coherent universe. So they asked: What keeps the stars in their courses? What makes the sun rise and set? What makes the tides ebb and flow, and seasons keep their appointed places? What makes order out of what might have been chaos? What puts reason into man? Where did man get his power to think, to reason and to know? To all these ques-

tions, the Greeks gave one answer: that which puts order into the world and reason into man is the *LOGOS* of God. It is the *MIND* of *GOD* which has made this world an order and which has made man a thinking person. So John said to these Greeks: All your lives you have been thinking of this Mind of God which is at the back of the universe and in the very heart of man. In Jesus that Mind has become a person. Look at Jesus and you can see in action the very Mind of God. If in Jesus we see the Mind of God, certain things follow:

1. In the Incarnation we see, as nowhere else, the yearning which is at the heart of God. W. B. Yeats in his autobiography tells how A. E. Russell used to relate what an old Irish beggar said to him: "God possesses the heavens—but He covets the earth—He covets the earth!" The Incarnation is the ultimate proof of the length to which God's yearning for men would go. God was willing to take *even* this step to touch the hearts of men to Himself. James Weldon Johnson is one of the great negro poets. He wrote a poem about God like this—

And God stepped out in space,  
And He looked around and said,  
'I'm lonely,  
I'll make Me a world.'

Then God walked around,  
And God looked around  
On all that He had made.  
He looked at His sun,  
And He looked at His moon,  
And He looked at His little stars.  
He looked on His world  
With all its living things,  
And God said, 'I'm lonely still.'

Then God sat down,



On the side of a hill where He could think,  
By a deep, wide river He sat down.  
With His head in His hands,  
God thought and thought,  
Till He thought, 'I'll make Me a man.'

I suppose the theologians and the philosophers would say that we should not talk about God like that; but the picture is true. God made man for fellowship with Himself. Dare we say it? God is a person; no person can be happy in isolation; every person --- needs other persons for his satisfaction and and happiness; therefore *GOD NEEDS MEN*. Men refused the fellowship and drifted into a distant estrangement; and the Incarnation is the proof of the terrible yearning in the heart of God for the fellowship of men.

2. There is another way of putting that. The Incarnation is the proof of the ultimate value of man, for the ultimate value of man is that man is a necessity to God. There are those who have their doubts as to the ultimate value of man. Once George Bernard Shaw delivered himself of a typical Shavianism. He was in Court with an offer to go bail for William Gallacher, the Communist, who was charged with sedition. The bail was fixed and Shaw offered to stand surety. The presiding magistrate asked him: "Are you worth---?" Shaw answered: "I would hardly like to say that; but I've got--, if that's what you mean." But the whole meaning of the Incarnation is that man has a value not assessable in any human currency. Man's value lies in the two facts that man is necessary to God, and that God was prepared to enter into manhood in order to win man back to Himself.

Here is the tremendous difference between the Old and New Testaments. It has been pointed out that in the Old Testament the characteristic title of God is *KING*; in the New Testament it is *FATHER*, and the Greeks sometimes had it that man was 'the plaything of the gods.' It is quite true that the Old Testament never goes as far as that, but in the Old Testament there is a certain *arbitrariness* in God. When Galba came to the Roman imperial power he remarked that now 'he could do what he liked and do it to anyone.' The God of the Old Testament can be like that. You remember the words put into God's mouth in the 38th chapter of Job. Job has protested his innocence. What is God's answer? 'Where wast thou when I laid the foundations of the earth? Hast thou commanded the morning since thy days? Hast thou entered into the springs of the sea? Have the gates of death been opened unto thee?' On and on goes this barrage of questions, the whole point of which is: 'What right have you to

speak to me?' That the Gospels can never say. The meaning of the Incarnation is that man has an ultimate value, and that value is neither as the plaything of God, nor the victim of God, nor even the subject of God, but as the necessity of God, the loved one of God, the one without whom God Himself is not complete.

3. And here is the final lesson of the Incarnation. The Incarnation tells us of the terrible responsibility which rests on man. In essence the Incarnation is an appeal: it is the appeal of the yearning heart of God to the men who mean so much to Him. And an appeal must be accepted—or rejected. And that is to say that the very happiness of God is in the hands of men. W. B. Yeats tells us that Coventry Patmore used to say that we can never really teach another person religious truth; we can only point out to him a way whereby he may find it for himself. God does not use compulsion, for love cannot use any other compulsion beyond itself. God can only use appeal, and in the Incarnation He makes His great appeal; and our responsibility is that we can answer or reject the appeal of God.

So at this time of the giving of gifts, gifts which are intended to bring joy to the receiver, it is within the power of each of us to bring to God the one Gift which will bring joy to Him.

What can I give Him,  
Poor as I am?  
If I were a shepherd,  
I would bring a lamb;  
If I were a wise man,  
I would do my part;  
Yet what I can I give Him--  
Give my heart.

### THE WISHING CANDLE

The idea of a "Wishing Candle" is not new, but is proving a constant source of interest to guests visiting at a public gathering place in Baltimore, where the candle is kept burning to permit guests to heat pennies and push them into its waxen sides while *making a wish*.

When a Wishing Candle has grown to unwieldy proportions with the weight of wax and pennies, it is turned over to the Red Cross. Recently one was reported to have yielded \$74.00 in pennies and other small coins.

Place the candle on a firm base, (select a good sized candle), and place it with a poster where there is constant traffic. The poster should announce the "Wishing Candle" and illustrate with a drawing that coins may be heated in its friendly flame and pushed into the wax.

# FORSAKING THE RIGHT WAY

W. P. HARES

*TEXT: 2 Peter 2:15. "Forsaking the right way they have gone astray."*

**WHAT**, I am afraid, is a true description of many people today.

At a railway station, a traveler noticed a dog on the platform tied to a post, and said to a porter standing by: "That dog looks very miserable; where is he going?" The man replied: "That's just the trouble. I don't know, and you don't know, and the dog doesn't know. He's chewed his label." Bishop Wand, of London, recently wrote in his book: "Thousands of people are on their journey through life, today, having surrounded themselves with all the supposed perquisites for their physical comfort. But they make no attempt to discover the destination to which they are travelling."

At their baptism as children, they were pledged to be "Christ's faithful soldiers and servants to their Life's end." They have grown up; but, alas, they have forgotten or completely ignored the pledge made on their behalf at their baptism; they are indifferent about the spiritual world; they have no thought to their destination; and couldn't care less. Their one desire is to get on in the world, to gain position, power, popularity, wealth; to have what they call 'a good time.' As the Bishop of London wrote: "They surround themselves with everything that will give them physical comfort and satisfaction; but make no attempt to discover the destination to which they are travelling."

They are making a horrible mistake. I have recently read of a really wealthy and influential merchant of the City of London. As a young man it was his ambition to win social position, political power, and wealth. He won all that he had set out to do; and then, an old man, he was lying on his bed, dying. Very weak, and unable to speak, he signed for paper and pencil, and then with difficulty he wrote: "My life has been a mistake."

Men and women inevitably grow old; they reach the allotted span; they may have gained all that this world has to give; and now it is drawing to its close. Then they begin to think of what lies ahead. During-

*James Church, Somerton, Oxford, Eng.*

young manhood, during middle age, they gave no thought to their final destination. They forgot that after this life they have to stand before the Judgment Bar of Jesus Christ, when, as St. Paul writes, "Each of us shall give account of himself to God." (Rom. 14:12) For many years they have given no thought to their ultimate destination. Like the dog, "They have chewed their label." Like lost sheep, they have gone astray in the wilderness.

Is that, my Brother, your condition? Have you ignored the signposts? Have you lost *YOUR WAY*? Are you wandering about, having forgotten your destination?

If that is so, what are *YOU* going to do about it? I think the first thing we have to do is to realise, and frankly acknowledge that we have taken the *WRONG ROAD*; we have missed the mark; and are *LOST*. The prophet Isaiah wrote of his day: "All we like sheep have gone astray; we have turned every one to his own way." (Isaiah 53:6).

When we do go to church, the first prayer put into our mouths is this: "Almighty and most merciful Father; we have erred and strayed from Thy way like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws."

When you repeated that Confession, did you really mean it? If so, that is the first step to being *FOUND*; an honest admission that you have taken the wrong road; that you have gone astray; that you are *LOST*.

When you take that step there is real hope that you may be *FOUND*; for Jesus Christ, the Son of God, came into this world "to seek and to save that which was lost." Those are his own words: "To seek and to save that which was lost." If you realise, and acknowledge that you are indeed lost, then rest assured that Jesus came to seek and to save *YOU*.

That seeking and saving was no easy thing. It cost Jesus Christ His life. He once told His disciples that He was the Good Shepherd, and then added: "The Good Shepherd giveth his life for the sheep." And that is what Jesus Christ did, - He gave His life for His sheep.

Do you know those lines by Elizabeth Clephane, sung by the American Evangelist Ira D. Sankey?

Lord, Thou hast here Thy ninety and nine:  
Are they not enough for Thee?

But the Shepherd made answer: This of mine

Has wandered away from me:  
And although the road be rough and steep,  
I go to the desert to find my sheep.  
But none of the ransomed ever knew  
How deep were the waters crossed:



Nor how dark was the night that the Lord  
passed through  
Ere He found the sheep that was lost.

To find us, He, the Son of God, and the Lord of Glory, came to this earth, and was made like his brethren in every respect, sin only except. Searching for the lost He was known as the Friend of publicans, tax-gatherers and sinners, because he welcomed them, and ate with them. He revealed God to men as a loving Father, who welcomed those who were willing to return to Him. He told the Pharisees, who refused to have anything whatever to do with 'sinners,' a story to illustrate this; about a prodigal son, who left his home, and wasted his inheritance in evil living in a far country; who, when he returned in his rags and misery, was welcomed back by his father; that the father, 'seeing his son a long way off, RAN, and fell on his neck and kissed him, and restored him to his place in the family.

Jesus told that story to the Pharisees to emphasize his teaching that God, his Father, was ready to welcome back to His Family, publicans, sinners, harlots, if they would only turn from their evil ways, and take the journey back home. He told them that He Himself was the Way, the only Way, by which sinful men could come to the Father. Then He gave this invitation:—"Come unto me, all you who are weary and heavy laden (*with your sin*) and I will give you rest."

He is the Way, the only Way to God; and if you will commit yourself to Him, acknowledging Him as your Lord and Leader, He will take you safely to your true destination; although you may have chewed your label!

May I tell you of a dream I had when I was lying very ill in the British Military Hospital, Lahore? In my dream I saw myself, an old man, very weary after a long journey. I was making my way to the heavenly city, the abode of God. The way was very rough, and I fell. I tried to get up, but was too weak, and couldn't. And I lay there thinking, 'Well, that's the end. I shan't get there after all.' And then Jesus came near; I didn't see Him, but I heard His voice, quite clearly. "It's all right," He said. "It's all right; don't worry; I will see you through." Then He helped me up, and with my hand in His, I went very happily along. And -- then I awoke, to find tears of joy streaming down my cheeks.

That is what He would say to *EACH ONE OF US; TO EACH ONE WHO IS TRYING TO FIND HIS OR HER WAY TO THE RIGHT*

*DESTINATION; BACK TO GOD! 'It's all right; don't worry; I will see you through.'*

In child-like faith, put your hand in His, and let Him lead you to His Father.

# LIGHT TO END OUR DARKNESS

VINCENT ROSS

*TEXT: John 8:12 "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."*

**I**N ancient Greek legends and theophanies the god Prometheus is honoured among men as the greatest benefactor of the race, because he is reputed to have brought down fire from heaven to earth and made it available to men.

In hard, concrete, historic fact it is Jesus who claims the right to this homage, "I am," said Jesus, "the light." On the face of it that is a staggering, fantastic claim which only an incredibly befuddled madman, OR -- mark it -- God would dare to make.

Here was an obscure peasant, a man who wrote no books, painted no pictures, composed no music, and led no conquering armies -- a man about whom the famous people of His own generation had never heard. Yet this very Man, confronting the glory that was Greece and the splendour that was Rome and the star-studded story of Judaism, calmly arrogates to Himself a position transcending all the wisdom and the splendour of the centuries. For sheer audacity that claim takes away your breath.

If Christ be the Light of the world it means that Christianity is an exclusive, unparalled religion, staking a claim such as no other religion ever could. It means that the Christian religion is the *ONE* faith which can banish darkness from society.

Let us try to say one or two things about this claim:

1. *Christianity is relevant and speaks to our condition.* Before psychology was, Jesus was an expert psychologist. He knew human nature and society and with unerring instinct was able to diagnose its weakness and its clamorous needs and lay His finger on the issue at stake.

Notice the masterly approach of Jesus. The Great Master did not focus attention

Glasgow, Scotland. From  
*The Expository Times*

pon the darkness but rather on the positive light which was to dispel the darkness. Jesus knew that He had no need to preach darkness to those people gathered in the Jewish Temple. At this very Feast of Tabernacles were there not, in the Court of the Women, four golden candlesticks to be lit on the first evening of the Feast, as a symbol of the darkness in which the world existed? Did not one of the great songs of faith begin like this: "O send thy light forth and thy truth?" There surely is the ancient cry of a man in darkness asking for a lamp. Had not the greatest of their prophets spoken a memorable word: "darkness shall cover the earth and gross darkness the people?" There was no need for Jesus to preach darkness to the Jews. They well understood their condition. There was no need for Jesus to preach darkness to the cultured Greek. Plato had taught that mankind was living in a cave, groping about among the shadows and gloom.

There is little need to preach darkness to your intelligent modern man. The state of this old world has plunged multitudes into darkness so deep and pitiless that they can no longer believe that there is any purpose in living or any value in human personality. Darkness--nothing else. For others it is science that preaches darkness to them when it tells them the Universe is doomed,--its energy is running out, however slowly, like the running down of a clock, and that finally the earth will be uninhabitable. Others again have had darkness preached to them by the eloquent voice of human suffering. "Were a stranger to drop suddenly into this world," said that shrewd Scots philosopher Hume, "I would show him as a specimen of its ills a hospital full of diseases, a prison crowded with malefactors and debtors, a field of battle strewn with carcasses, a fleet foundering in the ocean, a nation languishing under tyranny, famine or pestilence." "Honestly," he lately declared, "I don't see how you can possibly square that with an ultimate purpose of love." Or, again, darkness is preached by something quite frankly personal--by years of bafflement, frustration and hopeless defeat in the battle for personal character and Christian integrity. All darkness--nothing else. We know that only too well! But the issue is-- Where is the light through which society can emerge out into the *OPEN LIGHT OF DAY*?

When Spencer and Carnegie formed their famous partnership for scientific discovery or ten years they pursued their mutual researches and often when they wrote to each other they would say: "Have you any

light?" To which the invariable reply was: "No, not yet."

Not yet--so men have spoken for the centuries past. But when Jesus comes, it is the coming of the light of the world!

What a marvellous story is the life of George Fox. There if ever was a soul tortured and haunted by the fact of his darkness until one day he could stand it no longer, and downed tools and went out into the dark in search of what he was pleased to call "that far land of light." He called at vicarage after vicarage in search of light but always without success. The parsons proved to be blind guides. It was one day when he was alone with his despair that the truth flashed home. "I saw," he writes, "that there was none among them all that could speak to my condition." And then it was a voice spoke within. "There is One, even Christ that can speak to thy condition." And at that the heart of George Fox leapt for very joy. The darkness was past.

The influence of a dictator may spell darkness for the world; the influence of Jesus spells light. Many of the great movements of our day are working for darkness; the society of Jesus is working for light. Too often our own words and actions only add to darkness and confusion of society, but every word and act of Jesus is an addition to light. The religion of Jesus is splendidly relevant to our prevailing condition.

2. *This light which the Christian religion offers is the Light of Life.* It is the light which issues from the new life lived in the company of Jesus Christ. Some pious people stupidly conceive it as light upon all sorts of problems and all departments of knowledge. For example, they speak as though this light gave them the right to pronounce a verdict on the theological dogma, or even technical economics or academic science. Let it be stated clearly with no dubiety, the light which Jesus sheds into our minds is the "light of life." It is light for the purpose of living; to make plain to us God and the essential facts of life; it is insight into moral and spiritual truths which is inextinguishably necessary if men are to be saved from blundering into the false judgments which damn and blight our private and social life.

It is, for example, light which banishes the darkness of fear. With some people it is fear of living in a senseless universe which in the long run carelessly tosses our accumulated gains into the waste-paper basket. In others, it is the fear of death or of imminent chaos and the twilight of civilization, or perhaps some unspeakable fear of life or the degradation of failure. It is to such people that the Christian religion



with its Lord of Love who reigns beyond  
the Flood can bring a great light.

Sun of my soul, Thou Saviour dear,  
It is not night if Thou be near.

Our midnight is Thy smile withdrawn,  
Our noontide is Thy gracious dawn.

3. *This Light of Life offered by Christianity is exclusively inclusive.* It is inclusive--Light for all the world. It is exclusive--the only true Light. Far be it from Christianity to disparage other ancient faiths and light which God has revealed through any of them. But so far is Christ superior to them that their flickering light seems to be well-nigh darkness.

"Jesus," said a Hindu in India recently, "is lighting up the soul of India as the sunrise first strikes the high peaks of the mountains and then gradually the light sifts down to the valleys. He is lighting the finest among us, and the light is gradually permeating down through the masses. And we are glad to be conquered by that light." Christianity is Light for all mankind.

4. *This universal light can only be received on one unvarying condition.* It is for him who follows Me, said Jesus, that the darkness is passed.

In the world today are new powers of electric energy. Yet some people do not use them. The ether is vibrating with myriads of voices yet some people do not tune in to receive them. This world is filled with Christ's Light. Nothing that man can do could ever destroy that Light. But men can shut themselves away from that Light. And who will be surprised if the multitudes still walk in darkness.

I heard the voice of Jesus say,  
'I am this dark world's Light;  
Look unto Me, thy morn shall rise,  
And all thy day be bright.'  
I looked to Jesus, and I found  
In Him my Star, my Sun;  
And in that light of life I'll walk,  
Till travelling days are done.

Staggering to our minds may be this claim of Jesus. But it is no preposterous word of a maniac. It is the Voice of God and it speaks the simple truth. The Christian religion speaks the only word which can end our darkness.

How wise to ask Him to be our Guide!  
With such a Guide our journey is secure.  
IF -- ONLY -- WE -- COME.

Happiness in life lies not in doing what one likes to do, but in liking what one is given to do.

# SPUTNIK and PEACE

ENSWORTH REISNER

*Matt. 26:34 "Come, ye blessed of my Father, inherit the Kingdom prepared for you, -- from the foundation of the world."*

TO be found in the 26th chapter of Matt, are three stories or parables on the last judgment. The first is the parable of the ten virgins, five of whom prepared by taking extra oil, and five did not prepare and therefore were left out in the cold. The second story is the parable of the talents, wherein a certain man left with his servants a varying number of talents. Two risked and earned extra talents but the third saved and therefore lost what he had. The third is called the story of the last judgment. It depicts the Son of Man coming in His glory, as a king, sitting upon the throne of His glory, gathering up all the nations of the earth before Him, separating the good and bad as the shepherd divides his sheep from the goats. To the sheep on his right hand the king said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundations of the world." To those on the left he said, "These shall go away into everlasting punishment." These three stories are far more significant in the days of -- Sputnik I and II -- and perhaps III, IV, V, and a thousand than most liberal Christians have realized.

Through the ages men have often considered the last judgment as immanent in a temporal sense. In the year 1848, upon the hills of New York State were gathered a group of robed men and women to await the end of the world. When Constantinople fell to the Turks in the 15th century, there preceded that destruction of the ancient Christian civilization and outburst of preachers predicting the end of the world. Following the Reformation through Martin Luther, the peasants rebellion in Germany was led by a group of firey-eyed evangelists who likewise predicted the end of the world. Savonarola preached such firey predictions in the city of Florence, during the days of the Di Medici reign. When the atomic bomb exploded, similar predictions swept America. Now that Sputniks fly above our heads, we will again hear the exploiters of human

*First Methodist Church, Milwaukee 3, Wisc.*

ear quoting the Bible and predicting the end of the world.

How should we respond to the new and dangerous manifestations of man's power to destroy himself? Shall we sit back in complacency, hum a hopeful tune and say, "For every danger God permits, He provides a safety valve for this is the best of best-best of best possible worlds! All we have to do is to wait for evolution to bring out the best in man, gradually." Is God an indulgent papa who gives his angels charge over us lest at any time we dash our feet against a thermo nuclear bomb?

How shall we read signs of the Times? Is Sputnik a symbol of the end of the world, or is it another twinkling little star with which we can lull ourselves to sleep? How shall we regard the apocrophal parables of Jesus as recorded by Matthew? Are they indications of the end of our temporal world, or are they pleasant little lessons in personality adjustment?

In neither of these interpretations do we find the answer. The apocrophal or cataclysmic or the end of the world type of teaching is too firmly embedded in the whole of the New Testament to be dismissed lightly. The historical evidence of the destruction of many rich civilizations is too real for us to think that our present world civilization must of necessity continue. There have been and will continue to be vast crises in human history and those who are prepared will survive and those who aren't won't. Those who take the risk for valuable purposes will continue to thrive and those who are afraid to take a risk will be hurled into outer darkness. Those who do the work of God will inherit the kingdom prepared in the scheme of things from the beginning of time. The new age of the rocket, space travel and thermo nuclear power is definitely a warning of the approach of such a crisis; a crisis in which the usual checks and balances of human nature will protect the nation or group of people from the potential self-destruction which all civilization faces. This is a day when Christians must face the issue of our age and either achieve peace or accept the apocrophal destruction which is at hand.

Apply the three stories in Matthew to the present world crisis of war and peace as highlighted by Sputnik I and II. In each age the crisis of human times fastens itself upon one major issue. During the days of the reformation the major issue was individual freedom of belief as opposed to the rigidity of medieval conformity. Western civilization as we know it would have never been born had there been no adventure, no dis-



Alone in  
all the world...

## "CARILLON AMERICANA"\*

Until you hear "Carillon Americana," you simply cannot know the full beauty and inspiration of carillon music. Introduced at Florida's famed

### SINGING TOWER

the "Carillon Americana" places entirely new tone colors at the command of the artist at the console. To bell tones of traditional majesty, the carillonneur can now add the enchanting voices of the plucked harp and silvery celesta. Moreover, he can vary the harmonic content of each note and chord at will. The result is a musical panorama far richer than carillons have ever offered before.

The "Carillon Americana" thus gives a wider choice to those interested in acquiring fine carillons for churches, schools or colleges. Whatever your requirements in bell instruments, you'll find an appropriate answer among the many Schulmerich instruments, ranging from the new "Carillon Americana" to automatic single-bell instruments for liturgical use. Your inquiry will receive prompt attention.

"Carillon Americana" is a trademark of

**Schulmerich Carillons, Inc.**

CE107 Carillon Hill, Sellersville, Pa.



coveries, new land, no individual achievements. Toynbee, the great historian, has pointed out that cultures have risen and and fallen to the degree that the people in that culture have measured up to the major challenge which confronted them. Jesus was no great historian but his observations of the necessity of preparing for the crisis of an age is even more succinct. He stated his position in a very simple story of ten young girls, who according to ancient custom lighted the way of the bridegroom to the bridal feast. This was part of the preparation of adolescent girls. Superstition held that girls not admitted to the wedding feast would in all likelihood have no opportunity for getting a husband for themselves. It was the first opportunity youngsters had to enter the mysterious world of adults which signified maturity.

However, the bridegroom was slow. He didn't come out of his house. It was late and all of the ten virgins went to sleep--a most human thing to do. However, five had prepared for such an eventuality with a container full of oil so they could replenish their lamps. The other five, typically scatterbrained, had not prepared, and by midnight the oil in the lamps had burned out. Word came that the bridegroom was ready; the five foolish virgins wanted to borrow but there wasn't enough to go around so while they were trying to buy some extra oil the bridegroom came and the five who were prepared went with him. When the five foolish virgins came to the door for the wedding feast they were too late. "The door was shut."

Dr. Henry Hitt Crane of Detroit has referred to the ten virgins as ten school-teachers. Five who were prepared to bring forth the light of knowledge; five who weren't, a very apt characterization, and apt as it is, it applies to Sputnik. The Russian achievement in Sputnik highlights the inadequacy of American education. Not that all Americans have been unmindful of the importance of education. . . . Americans seemingly have been like a group of flighty adolescents. Now we approach a period when millions of so-called war babies will be entering high school age and soon be seeking entrance to colleges. We have not the facilities nor the teachers necessary to meet this need to face the challenge.

I am grateful to Russia for launching the Satellite; it may jar us out of our complacency so we may begin to understand that we must prepare our youth for world responsibility, if we are to have peace in this world. Jesus was very plain in his story of the ten virgins. Those who did not pre-

pare for the light of knowledge were shut out.

The second story of Jesus is the story of the talents. This is essentially a story of risk. The servants of the man who went to the far country had to risk the talents left in their charge. This story calls for confidence and trust. The individualistic Christopher Columbus urged Queen Isabella to back his expedition in search of the new world. It was necessary for Queen Isabella to mortgage her jewels to provide the funds; Ferdinand, the King, opposed the expenditure on the basis that it wasn't wise to waste money in such a venture, especially when it was needed for defense. This is an issue which Americans are going to face, because we do not have enough money to provide for our military budget and at the same time do the things necessary to bring peace into the world. Christians in America are facing the need for confidence and trust in AMERICA and its leadership!

Thoughtful Americans have long advocated that young people, as part of their training, be given opportunity to go to other lands as part of their training, to work in self-help projects, thus learning to understand and work with peoples of the world.

What is the basis for survival in crisis? Is it that we have or have not created a Sputnik? No, indeed! Our knowledge and our talents may not be concentrated on the scientific ability of advancement, except as it helps meet human needs. America may create a better satellite than Russia, but if it does not help the starving peoples in the Nile Valley obtain some of the agricultural advantages of the Iowa or Wisconsin farmer, there would be no gain. Men hate what makes them afraid! Our failure to launch a Sputnik may win more friends than anything that has happened in International affairs in recent years. Men are not won to peace by the fear of a Sputnik. They are won to peace by their concern for fellow human beings.

A recent report comes from the World Neighbors project in Deenabandu, India. Ponnosamy was the regional communist-agent. He won many to communism until his wife fell ill and was treated by the doctor in the health project. There he learned the Christian way. He was converted and has become a project worker in literacy. He writes plays and is winning many communists to Christianity.

Those that are naked, sick, imprisoned, those are the people we should help. Our talents should be trained to lift humanity, not drop bombs on it. If we do not do this and measure up to the challenge of our age, make no mistake, the four horsemen of the

## CHURCH SEATING

*Beauty of Design - Exceptional Quality*

True beauty of design is maintained by Manitowoc Studios through careful study for Architectural correctness and close attention to proportion.

Exceptional quality is maintained through modern facilities and methods which assure our customers of the finest in Seating and Chancel Woodwork.

For America's Finest in Church Furniture, consult

**MANITOWOC CHURCH FURNITURE COMPANY**  
1214 LINCOLN AVE., P. O. BOX 208 - WAUKESHA, WISCONSIN

## LIFE and CUSTOMS *in Jesus' Time*



An excellent new source book of background information for teachers, preachers and Bible students everywhere . . . an invaluable aid to the study of the Scriptures and a never-ending source of material for programs, plays, etc. Written in simple language that will be read for pure enjoyment as well as information, here is an authentic picture of Palestine in the time of Christ. Extensive bibliography at end of each chapter. Illustrated. By Joseph L. Giff. **\$2.50**



At your Bookstore, or

**STANDARD PUBLISHING, Cincinnati**

ocropha will ride; WAR, DEATH, FAM-  
E and PESTILENCE! But--- if we DO  
ese things, remember what God says,  
Come, ye blessed of my Father, inherit  
e kingdom prepared for you from the foun-  
tion of the world."

## Church Windows ST. JOSEPH ART GLASS WORKS

802-808 N. Second St., St. Joseph 12, Mo.

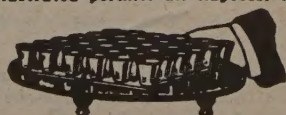
Designers and Manufacturers of Art, Stained,  
and Ecclesiastical Glass

Send us the sizes and shapes of your windows  
and we will submit quotations

## "THE SANITARY" Individual Communion CUPS

CONVENIENT, NOISELESS AND SANITARY

Our communion set as illustrated permits an impressive ceremony and leads the field in communion service. Available in mahogany, oak or walnut in either 25, 36 or 49 cup size and can be stacked.



Circular and quotations on request

**SANITARY COMMUNION SERVICE**

Box 394-Dept. E.

Rochester 2, N. Y.

Manufacturers of:

# GOWNS

•Pulpit and Choir•  
**RELIGIOUS SUPPLIES**



Church Furniture - Stoles  
Embroideries - Vestments  
Hangings - Communion  
Sets - Altar Brass Goods

CATALOG ON REQUEST

**National**

CHURCH GOODS  
SUPPLY COMPANY

821 - 23 ARCH STREET, PHILADELPHIA 7, PA.



# LUTHER'S WORKS

## LUTHER ON ST. JOHN'S GOSPEL

*Edited by Jaroslav Pelikan, translated by Martin H. Bartram.* Here one can understand the power his hearers found in Luther's preaching, because here one can see the power Luther found in the Scriptures. Vol. 22. **\$6.00**

## CAREER OF THE REFORMER

*Edited by Harold J. Grimm.* Milestones on young Luther's road to reformation—Luther gives the facts on which his actions in his formative years were based. Vol. 31. **\$5.00**

Also available:

SELECTED PSALMS I Vol. 12. **\$5.00**

SELECTED PSALMS II Vol. 13. **\$5.00**

SERMON ON THE MOUNT AND

THE MAGNIFICAT Vol. 21. **\$4.50**

**MUHLENBERG PRESS**

Philadelphia

**CONCORDIA PUBLISHING HOUSE**

St. Louis



In the introduction, the author tells us, "Thus I present in this beatific novel, the soul of Ephraim. In triumphant degrees the love of his own assiduous dream was to develop his being into the everlasting."

Ephraim of Israel reveals an innermost gradual advancement through his unswerving faith and spirituality to rise from a lowly environment to a man of great spiritual attainment, transcending into the higher manifestations of philosophy in revelation and concepts of divine glory.

There are 14-chapters.

**THAT REVOLUTIONARY CHRIST: His Impact On Our Times**, Allan Knight Chalmers, Scribners. 152-p. **\$2.95.**

Allan Knight Chalmers, pastor of Broadway Tabernacle Congregational Church, N. Y. C., for 18-years, and since 1948, Prof. of Preaching and Applied Christianity, Boston University School of Theology, has given outstanding leadership in several national organizations devoted to improvement of social conditions, and is greatly in demand as a speaker at schools, colleges, student conferences, and is known to Expositor readers, on the list of subscribers during the depression and later.

This volume presents a vigorous, hard-hitting philosophy about the practical application of religion to the *problems of life TODAY!* It is a strong attack on what he calls "the hopeless lethargy of the conventional good life." He conceives of religion as something which can cause ordinary people to become *EXTRA-ORDINARY* and which makes inescapable demands on men and women and on society. He points out "that Christ could at times be a gentle figure, but it must also be remembered that Christ changed the world in which He lived and that this spirit of upsetting sham and self-righteousness is inherent in Christian application of Faith today. He contends that "the world cannot be saved by contented people" and there should exist a divine discontent with things as they are. There are too many respectable people who don't know, don't care, can't be bothered, or don't believe anything can be done about the evils surrounding modern society.

The 14-chapters of this volume should help us to see that *in and through HIM, we can change the world.*

**PSYCHOLOGY, RELIGION, AND HUMAN NEED**, W. L. Carrington, Channel Press, 315-p. **\$3.75**

The sub-head of this volume is "A Guide for Ministers, Physicians, Teachers, and Social Workers."

# BOOKS

**THE CHRISTIAN YEAR**, Days and Seasons of the Church, Edward T. Horn, Muhlenberg, 243-p. **\$3.75**

A historical account of the Christian year, how it was developed, and how the "three Western liturgical churches—Lutheran, Anglican and Roman—carry on the liturgical tradition of the primitive church."

The author tells us of the dramatic evolution of the present church calendar, The Christian Year, explains the origin and development of its special *days* and *seasons*, how these *festivals* are now observed. Of special interest to the Lutheran Church, is the inclusion of the historic "prophers" for the various days of the church year. The inner meaning of the *Church Year*, the author tells us is "The heart of the Christian message, God's revelation of himself in time in the person of Jesus Christ, his Son. God chose the time *for time and eternity to meet*, and time can *never be the same again*. The liturgy of the church *recognizes this fact*, and seeks to relate *all time* to the redemptive purposes of God."

**EPHRAIM OF ISRAEL**, The UNKNOWN APOSTLE, Paul Constant, Philosophical. 104-p. **\$3**



GENERAL		ARTICLES	
Affirmative living	260	Blind Woman	262
And Woman sees	262	God, the Father,	
Books	276	Benson	269
Church Methods	263	Human Relations	262
Communion Medi-		Living, Affirma-	
tation	265	tive, Reed	260
Communism VS		Looking Down,	
Jesus Christ	257	Scarboro	261
Editorial Comment	261	Magazines Over-	
Fatherhood of God	259	seas, Plissner	254
And in World	267	Pilchards-Jewels,	
Attitude	266	Mitchell	261
Home, Cradle of		We See Jesus,	
Science	263	Meckel	257
Human Relations	262		
Jewels	261		
Light VS Darkness	270		
Looking Down	261		
Magazines Over-			
Seas	254		
Mortgage Burning	263		
'Baked God'	265		
New Years	264		
Projectors, New	264		
Right Way	269		
Sermons	267		
CHURCH METHODS		SERMONS	
Communion Ser-		Forsaking Right	
mon, Harkey	265	Way, Hares	269
And Raising,		God and World,	
Lygaard	266	Barclay	267
Attitude Expres-		Last Supper,	
sed	266	Harkey	265
Buried Churches	263	Light to End	
Mortgage Burning	263	Darkness, Ross	270
'Baked God', Fast	265	Sputnik and	
New Year	264	Peace, Reisner	272
Projectors, RCA	264		
Religious Films	265		
Science in Home	263		

## PIPE ORGANS of Distinction AUSTIN ORGANS, INC. HARTFORD, CONNECTICUT

The author emphasizes the "burning need of the soul of contemporary man for a way out of the confusion. This book clearly, comprehensively explains the theories and techniques of a healing, pastoral ministry to answer that need. The chapters of this volume are under four heads, or groupings—Section 1. Modern

## Cotrell and Leonard GOWNS

Choir, Pulpit  
and Judicial  
Gowns  
Academic  
Caps, Gowns  
and Hoods



Write for  
Catalog

SINCE 1832  
Cotrell AND Leonard  
INC.  
Albany 1, New York

## GOWNS CHOIR - PULPIT STOLES - HANGINGS



THE C. E. WARD CO.  
NEW LONDON, OHIO

Your church can have a 25 Bell  
Maas-Rowe ELECTRONIC CARILLON  
for as low as \$82000!

Write FOR FULL DETAILS

MAAS-ROWE Carillons • Los Angeles 39, Calif.



Psychological and Religious Approach to Human Need. Section 2. Personal and Educational Ministry. Section 3. The Healing Ministry. Section 4. The Evangelistic Ministry.

Each of these sections has many facets, and these are explored and discussed under specific headings in each chapter.

This is a volume that will not permit putting aside, by a thinking person, familiar with needs of people today. We have only to acquaint ourselves with statistics in the medical area of any community in our own land, or in other lands, to recognize the need for understanding and action, on the part of leaders in and outside the church.





**monroe**  
**FOLDING**  
**BANQUET**  
**TABLES**

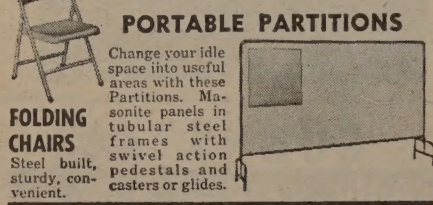
Direct Prices &  
Discounts to  
Clubs, Churches,  
Schools, Lodges and  
All Organizations

COMPLETE CATALOG  
ON REQUEST



**MONROE TRUCKS**

For handling and  
storing folding  
tables and chairs.  
The easy, modern  
way. Choice of mod-  
els.



**FOLDING  
CHAIRS**

Steel built,  
sturdy, con-  
venient.

Change your idle  
space into useful  
areas with these  
Partitions. Ma-  
sonite panels in  
tubular steel  
frames with  
swivel action  
pedestals and  
casters or glides.

**PORTABLE PARTITIONS**

**THE Monroe COMPANY**  
70 Church St. Colfax, Iowa

## WHERE TO BUY CHURCH EQUIPMENT



### BELLS AND CHIMES

- |                   |     |
|-------------------|-----|
| Maas-Rowe Co.     | 277 |
| Schulmerich, Inc. | 273 |

### BIBLES

- |                   |     |
|-------------------|-----|
| Holman, A.J., Co. | 278 |
|-------------------|-----|

### CHAIRS AND TABLES (Folding)

- |                |     |
|----------------|-----|
| Monroe Company | 278 |
|----------------|-----|

### CHURCH FURNITURE

- |                |     |
|----------------|-----|
| Josephinum Co. | 278 |
| Manitowoc Co.  | 275 |
| Redington Co.  | 255 |

### CHURCH ORGANS (Pipe)

- |                  |     |
|------------------|-----|
| Austin Organ Co. | 277 |
|------------------|-----|

### COMMUNION SERVICE

- |                    |     |
|--------------------|-----|
| Sanitary Com.Serv. | 275 |
|--------------------|-----|

### GOWNS (Pulpit and Ch

- |                   |
|-------------------|
| Cotrell & Leonard |
| National Academic |
| Ward, C.E. & Co.  |

### INSURANCE

### MINISTERS LIFE

- |                   |
|-------------------|
| Presby. Min. Fund |
|-------------------|

### PUBLISHERS

- |                                |
|--------------------------------|
| Muhlenberg-Concor-<br>dia Pub. |
|--------------------------------|

- |                          |
|--------------------------|
| Standard Founda-<br>tion |
|--------------------------|

### UPPER ROOM -- Back Co

### WINDOWS (Stained GL

- |                    |
|--------------------|
| St. Jos. Art Glass |
|--------------------|

## CHURCH FURNITURE

of  
**ECCLESIASTICAL BEAUTY**  
and  
**DISTINCTIVE QUALITY**  
Since 1884

Designed and Produced  
by

**THE JOSEPHINUM  
CHURCH FURNITURE CO.**  
DEPT. E, COLUMBUS 7, OHIO



"This is the Bible translation from the  
language Jesus spoke... unique."

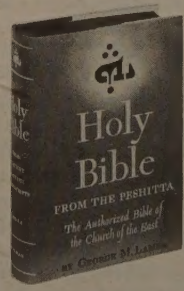
—Dr. Daniel A. Poling

"Gives new and fresh meaning."

—Dr. Norman Vincent Peale

## The Holy Bible from Ancient Eastern Manuscripts

Translated from  
the Aramaic-Syriac  
of the Peshitta by  
George M. Lamsa,  
noted Scriptural  
author and scholar.



Cloth-bound, \$12.50  
From your favorite bookseller

**A. J. HOLMAN COMPANY**  
1222-26 ARCH STREET, PHILADELPHIA 7, PA.